

THE BAPTIST RECORD.

OLD SERIES VOL. XXX

JACKSON, MISSISSIPPI, SEPT. 13, 1906.

NEW SERIES VOL. VIII. NO. 37.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906	\$—
Cash by Nov. 1, 1907	\$—
Cash by Nov. 1, 1908	\$—
Cash by Nov. 1, 1909	\$—
Cash by Nov. 1, 1910	\$—
Name	
County	
Post Office	
Church	

A little learning is not a dangerous thing if you know it is a little learning.—E. E. Hale.

The cure for material poverty is industry and frugality; and the cure for spiritual poverty is earnest prayer and active service.

A persistent, upright and straightforward gait is next to the best of all evidences that one has actually "entered in the strait" gate.

Very much of what men call genius is often found to be plain old fashioned "well doing", nothing more than taking hold of the right thing, holding on, holding fast, and holding out. This is what "the perseverance of the saints" means, and is guaranteed by the promise of "preservation."

"Conscience is a little window in the mind through which God sends a coal of fire to show men what it would mean to make one's bed in hell."—Dr. Tinnon.

"Where shall I go to when I die?" You did not put your question exactly. You should have said: "Where shall I get to when I die?" The answer is: Just where you are going to here and now, if you do not change your course before you die.

Shall I be lost when I die? Not unless you are lost now and remain lost until you die. Those who walk in the darkness of sin and unbelief, are already lost, and unless the seeking Savior find and recover them, they will remain lost through time and eternity.

A very impressive service was held at Monteagle Aug. 27 in memory of the late D. D. Wilkins of our State, one of the founders and most liberal supporters of that summer resort. The principal address was made by Mr. John D. Anderson of Nashville.

Rev. R. H. Crozer of Palestine, Tex., an ex-Confederate soldier, has a letter in the Christian Observer declaring that "the time is ripe for the reunion of the Northern and Southern bodies of the Presbyterian church." It is claimed that "the younger ministers on both sides of the line are almost solidly for union."

The truest happiness is a wayside flower, growing on the highway of Christian obedience. That Christian who would have his life full of its fragrance and beauty needs only to "walk uprightly." "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."

"It is the man of great heart rather than the man of great brain who accomplishes great things in the world, and is remembered. The combination of the two makes the greatest man. William McKinley, William Jennings Bryan, Henry W. Grady, and "Stonewall" Jackson are in evidence."—Dr. Hamill.

The pulpit garb, the pulpit pose, the pulpit attitude, and the pulpit tone are all so suggestive of the cut and dried that one finds it lamentably difficult to discern anything savory or juicy or edifying in whatever of the sermonic output that proceeds from that elevated place. If the quality of common sense is ever needed anywhere above all others that place is certainly in the pulpit.

"He being dead yet speaketh." It is said that the sermons of Charles H. Spurgeon have been published regularly each week since his death fourteen years ago as they were for many years previous. On Aug. 9 the three thousandth sermon was issued. Over one hundred and fifty million copies of sermons have been issued in weekly form.

What did Bartimeus and Zaccheus believe that brought sight and salvation to them on that good day when they met the Lord at Jericho? Did they believe in Him as the Son of David, the Messiah, the Son of God? Or did they only trust Him as a great Doctor, able to heal and cure? Or as a great Prophet, able to teach and lead one into the way of and up to light and life?

It is said that a certain preacher in Mississippi is so determined against world-

ly conformity in his family that when a circus-parade passes his house he shuts the doors and blinds to the windows, and sends his children into their rooms to pray against temptation. That father is not wise. To the ordinary boy, such prayer would be a penalty for cherishing a desire which he did not regard as sinful, and only the sullen repetition of sacred words, if he used any words at all.

Many people are telling in the papers how they would distribute the fortune willed to Mrs. Russell Sage by her husband. A more important question is, how should one use that with which God has entrusted him. He who is not faithful with little has no good reason to believe that he would be faithful with much. "Oh, I know I could and would do more good if I had more money." It may be, dear soul, that God cannot risk you with more than that which he gives you.

F. W. Sanford, leader of the society of the "Holy Ghost and Us," who established a colony at Joppa, Palestine, a year ago, sailed Aug. 23 from this country with a colony of 70 members and "for a destination carefully kept secret." This fellow blasphemes; being a man, he assumes some kind of equality for himself and associates with one of the persons of the Holy Trinity. The strange thing is that he should gain followers. But, Barnum said the world liked to be humbugged; and unlike this man, he acknowledged that he liked to do it.

Clifford Webster Barnes, who resigned the presidency of the Illinois College a year ago to go to Europe as special commissioner of the Religious Education Association of America, the press says, declares that "juvenile criminality is increasing in the United States because the Bible, together with almost every trace of religious or moral instruction, has disappeared from our public schools," and that our public school system "must embody an effective moral element or fail in the most important part of the work expected of it—character building."

Rev. P. B. Grant, now of Monteagle, Tenn., graduate from Russellville College and from Southern Baptist Theological Seminary, an instructive and interesting preacher and wise pastor, with about eight years experience, has a wife who is a splendid helper and five small children, might be secured by some Mississippi church, or churches.

The Hoholochitto Association meets with the Juniper Grove church, six miles southeast of Poplarville, on the N. O. & N. E. railroad, Wednesday before the second Sunday in October, 1906. Be sure and be there, or send a hand.

The Red Creek Association meets at Inda, on the G. & S. I. railroad, Saturday before the fourth Sunday in September, 1906.

Women as Reformers.

Written by Evelyn Jackson.

A great river like the Nile or Mississippi has power to bear up fleets of war and fleets of peace, because the storms of a thousand summers and the snows of a thousand winters have lent it depth and power. And the measure of greatness in a man or woman is determined by the intellectual strength and the moral tides flowing down from the ancestral hills and emptying into the human soul.

From the beginning of time, the world has had her women reformers—political, religious and social. Women who have suffered, suffered and died for the causes they espoused; women with great souls, gifted with singular leadership, brilliant talent and undaunted courage; women who saw, as in a vision, the sufferings of fallen humanity, and heard with throbbing hearts the voice of her sister say: "The Savior has come and calleth for thee."

Oh! what women have done for the great wide world can never be written by man or woman, nor expressed in language.

In the political world Joan of Arc heard the voice and heeded the call. Surely there was never a woman that existed that was so brave and loyal to her cause. The French will never forget the "Maid of Orleans." She was a poor, ugly, peasant girl, but she heard the voice of her Master say: "Defend your country." She was obedient unto the heavenly vision. She was a very influential girl, and was herself captain of a large army.

Finally she was captured by the English and condemned to death as a witch and heretic. What great lesson do we gain from her life? First we get a lesson, not to be discouraged, be brave and have a strong influential character. Second, we gain a lesson that women can be captains of armies as well as men. Third, she has proved to us that woman is equal to man in every respect.

Next to Joan of Arc comes Susan B. Anthony as one of the world's greatest political reformers. Woman's suffrage was the theme of her heart. In eloquent terms she pleaded that woman has equal rights with man. Miss Anthony has been the essential factor and moving spirit for the political equality of women for half a century. Her name is synonymous with Woman's Suffrage. To her more than to any other one woman probably may be granted the credit for the widening way which the few progressive and courageous spirit of five decades ago, have opened for the rest of women to follow. Through her influence and that of her co-workers we have nearly thirty States in the Union where women vote at the ballot-box, just as the men do. We are not here to discuss Susan B. Anthony's life principles, but to us in this beautiful Southland, where man is king and woman is queen; where peace, plenty and harmony dwell, we have never felt the need of suffrage.

We feel the stars would not shine so bright, nor the world be half so gay, if we took from him his happy birthright, for woman to obey. When Miss Anthony enlisted in the battle for equal suffrage, she was, to her own words, "Chattel in the eyes of the law, shut out from all the advantages of the higher education and opportunities in the industrial world, occupying a subordinate position in the

church, restrained to the narrowed limits along social lines, an absolute nonentity in politics." In her eighty-sixth year we find her in possession of all her faculties and still active and vigorous. Not long since she has passed to a better world than this one. Her work was done.

SOCIAL REFORMERS.

Among the many social reformers who have lived and are living for Home and God and native land are the immortal names Frances E. Willard, Lady Somerset, Helen Keller, Dr. Mary Wood Allen and our own Belle Kearney, a Mississippi woman of whom every Mississippian should feel proud. Miss Kearney has devoted her entire life to fighting the whisky traffic. She was born and reared at the little town of Verona, near Canton.

When our nation mourned and the great wide world was draped in gloom over the death of Frances E. Willard, her co-workers searched about to know who might take her place. And here in our own midst, God has raised up a worthy successor of the world's greatest leader. Miss Kearney is making her second tour around the world, and her beautiful book is a gem worth reading. We have living an unowned queen of America.

Helen Keller is another reformer of peculiar merit. Blind, deaf and dumb, she has taught the world the most difficult art, having the blind to see, the deaf to hear and the dumb to speak. No tribute of mine can do justice to the woman who has made the impossible possible, by penetrating the gloom with the sunlight of her knowledge. When we first think of Helen Keller we ask ourselves, "What reform work has she done?" We also ask ourselves, "How can Helen Keller do reform work when she is deprived of these senses?" Her correspondence is extremely large. Some of the letters that she receives are from Maine, Texas, Japan, South Africa, Arizona, Sweden, India, Germany, England and Spain, from wherever the heart of man is warm and sympathetic. Some of them are in Braille, some in ink, which must be spelled into her hand, some in Hungarian and Russian, which must be translated for her. She has spoken before many associations for the promotion of the interests of the adult blind. Her audiences cannot of course understand her speeches, so her teacher repeats them after her and the next day they are published in the largest newspapers. And in this way she has been the cause of establishing deaf and blind institutes. Before we go any further let us say something of Miss Keller's teacher. Her teacher was Miss Sullivan, to whom a great deal of Helen's work is due.

The books that were made specially for her are of use to many others. Let me give you a few instances of her reform work. She received a letter from a deaf girl, who works early and late in a factory trying to earn a living. In the letter the girl wanted the literature for a little circulating library, which she hoped would support herself and her aged mother more comfortably. Miss Keller reported this at once to the club, and they sent the girl a large contribution. Other instances can be given like this.

Miss Keller says she must make her niche of the world good and find out what things will grow where the sunshine never penetrates. The answer to her longing is always clear and steady, "God in His in-

finite wisdom has seen fit to make the flower of the bitter almond tree sweet. Yet a little while and the night of ignorance, selfishness and pride fleeth, and behold the day cometh, her wings dipped in light which bringeth health and peace to the nation." Miss Keller is still enthusiastic over her work.

We come now to one of the greatest reformers that the world has ever known. It is God who baptizes the hero or heroine with a divine afflatus, girds the man or woman with the life task and sends them forth with faculties like unto the prophet's sword, "All dipped in Heaven." Her father, Josiah Willard, trained her as a teacher, author, orator, philanthropist and social reformer. Mr. Willard was a man of elegant manners, devoutly religious, gifted with a fine mind and unusual powers of thought and speech.

Miss Willard's mother, Mary Thompson Hill, came of a singular family and one greatly blessed of God. Born of such parents, blessed with such gifts of nature and nurture, God trained Frances E. Willard for the life task and enabled her to be ready to help the pilgrim hosts with their sorrows, sufferings and sins.

Miss Willard received a fine college education. She taught school a while and after the death of her beautiful sister, Mary, she became a great philanthropist. Her sister's last words were: "Tell everybody to be good."

It impressed Frances very much and after that she went all over the world as a temperance lecturer. She made two voyages around the world. She is the organizer of the Woman's Christian Temperance Union, which was organized in 1875. This is the greatest organization in all the world. The White Ribbon is known in every continent. She was a patriot of patriots. Everywhere Miss Willard went she succeeded in putting out the saloons. She went around herself and lectured on temperance. Her great saying was, "Woman's highest mission on earth is to make the world homelike."

The best definition of W. C. T. U. is:

Live and take comfort, thou wilt leave behind,
Powers that will work for thee—
Air, earth and skies;
There's not a breathing of the common mind
That will forget thee, thou hast great allies;
Thy friends are exultations, agonies
And love and man's unconquerable mind.

When Miss Willard came into Mississippi she put the saloons out of the towns where she visited, and they have never been brought back again. America lost one of her greatest women when she lost F. Willard.

It is said of Lady Somerset that England would mourn her as America mourned Frances E. Willard. Lady Somerset is one of London's greatest reformers. She is to England what Frances E. Willard was to the United States. Her work was started by the help of Frances Willard. They were very dear friends.

Jane Adams is a great social reformer. At the present time she has been working at the Hull House for fifteen years.

John Burns said that Jane Adams was the only saint he saw while visiting America. What caused Miss Adams to work among the poor was the Spanish bull fight she saw while in Spain. Again her heart

was touched by seeing the auction of vegetables in East London. Miss Adams has a great many fine workers with her, and is having volunteer calls every day.

The great religious reformers are Catherine Booth, the mother of the Salvation Army, who has done so much good.

Dr. Mary Wood Allen is a reformer of the truest type, doing her work in the homes of the world. Her beautiful principles of child culture form a scientific standpoint are the admiration of all who know them. She does not begin her reform as most reformers do, with the adult; but teaches the mother the best way to train her children for greater usefulness. Her great motto is, "A little child shall lead them."

The greatest songs will forever remain unsung. The loftiest sonnets go unwritten and the sweetest melodies live close treasured in the hearts of everyone. Wherever a mother has given her time, strength and talents and even life to the training of her children, there you find a reformer. Wherever you find a loving sister makes sacrifice to steer aright a weaker brother, there you find a reformer. Wherever a strong and lovely girl stands firm on principles of uprightness and temperance and refuses the company of any young man who fails in his life to respect her high and holy standard of true manhood, and there you find a reformer. Wherever a young soul takes hold of life, looking the future in the face and says, "By the help of God and noble living, I will rise above temptations and live to bless the world", there you find a reform movement that goes on in every life. Ella Wheeler Wilcox has said:

There is no thing we cannot overcome.
Say not thy evil instinct is inherited,
Or that some trait inborn makes thy whole life forlorn,
And calls down punishment that is not merited.
Back of thy parents and grandparents lies
The Great Eternal Will. That too is thine
Inheritance—strong, beautiful, divine;
Sure lever of success for one who tries.
Pry up thy faults with this great lever—
Will.

However deeply bedded in propensity,
However firmly set, I tell thee firmer yet
Is that strange power that comes from
truth's immensity.

Thou art a part of that vast world, I say.
Its forces lie within thee, stronger far
Than all thy mortal sins and frailties are;
Believe thyself divine, and watch and pray.

There is no nobler height thou canst not climb;
All triumphs may be thine in time's
futility.
If whatsoever thy fault thou dost not
faint or halt,
But lie upon the staff of God's security,
Earth has no claim the soul cannot con-
test.

Know thyself part of that eternal source
And naught can stand before thy spirit's
force;

Thy soul's divine inheritance is best.

Some Thoughts.

Guertie, Ind. Ter., Aug. 27, 1906.
I have just returned from a four months visit to Pontotoc, Union and Lee counties, Mississippi, where I preached incidentally

by request of pastors and the brethren to good congregations at Pontotoc, Eeu, New Albany, Sherman, Guntown, Oak Hill, Endville, Bissell, Longview and Birmingham. Some of these churches I organized 18 and 25 years ago. I was baptized into the church at amp Creek and ordained A. D. 1874. This is a church of the first type, having had the efficient pastoral services of L. R. Burress for years.

After making the above rounds of incidental appointments, shaking hands with so many old friends until my hand was real painful, my eyes tearful, my old heart joyful, I began protracted meetings: First at Guntown with good results, and the brethren showing their appreciation with a nice contribution for the preacher. Next I held a week's meeting at White Zion. Here there were a number of professions, and a nice contribution as an index of hearty appreciation. Going thence to the church at Birmingham, assisting Bro. W. J. Epting, pastor. Here we had fine results. I organized this church, assisted by Bro. Stokes of Camp Creek church, in 1879. Was rejoiced to see that these good brethren had erected a large, capacious building, carpeted aisles and pulpit, and placed a new organ. Came next to Endville, a new church and new village, where one of our noblest young preachers, Bro. Pannell, who is cozily domiciled by the help of his people, who love him because of his fidelity and his efficient ministry. Here we had a fine meeting, the brethren here and at Birmingham showing unmistakably their appreciation by sending the gospel to others. Next we came to New Hope to assist Pastor Price in a week's work, which resulted in the salvation of souls. Bro. Price is one of the best men I ever worked with. This people made themselves magnanimous in every way. From here we went to Spring Hill and joined Bro. Ferrell in a week's meeting. Here we found a noble band of brethren. Elders Mayo, Reynolds and Rodgers hold membership here. The pastor, Bro. Ferrell, is not only an able minister, but congenial and beloved by all who know him. I never spent a more pleasant week in life than here, making Bro. Anderson's house my home, as it was near the church and his family knew just how to care for the weary and worn. This meeting closed with all happy over results, and a fine contribution of expense funds. Then joining wife at Pontotoc, we boarded the train for our Western home, Guertie, I. T., a distance of 500 miles, but alas! alas! just as we reached our point of destination on the railroad my wife was so seriously hurt while coming off the train that I fear she is afflicted for life, and now while I sit by her to administer to her sufferings will all the dear brethren whose names I have written above, together with Brethrens Cooper, Pontotoc; Kimbrough, Tapelo; Beasley, Eeu; Osburn, New Albany, and all others who know her pray for her recovery.

Fraternally,
D. JONES AUSTIN.

Unhappiness a Habit.

Most unhappy people have become so by gradually forming a habit of unhappiness, complaining about the weather, finding fault with their food, with crowded cars, and with disagreeable companions. A habit of complaining, of criticising, or fault-finding, or grumbling over trifles, a habit of looking for shadows is a most un-

fortunate habit to contract, especially in early life, for after a while, the victim becomes a slave. All of the impulses become perverted, until the tendency to pessimism, to cynicism, is chronic.—Success.

Christian Hospitality.

By R. L. Sproles.

It is well, sometimes, for us to turn from the abstract to the concrete—to see in the general the consideration of the individual. A constant sight of benefits and blessings makes us unthoughtful of obligations and personal duty. We grow to think of receiving rather than giving, of getting rather than using. No good are the graces of Christian culture and the blessings of divine promise, if unused. It is not completely comforting to worship without hope of inspiring love for worship in the hearts of others. Christians cannot live alone, for they are parts one of the other. There must be Christian hospitality.

By Christian hospitality I mean sincere hospitality. Nothing short of absolute sincerity will avail. You cannot impress until you are convinced yourself. Any attempt at hospitality which is not prompted by hopeful motives is worse than hopeless—it is detrimental. Christian hospitality must arise in the Christian heart from pure and unselfish motives—not from a desire to see some certain church flourish, but to see the name of God glorified.

By Christian hospitality I mean a hospitality that betokens a fellow interest. It is not easy to become interested in those lower than ourselves, especially with our modern ideas of social distinctions. What we need as Christians is to recognize that there are those about us who have not been blessed as we have, or if they have, misguided by weakness or environment, they have wasted the opportunities which we have improved. The Christian's duty is to make man better, nobler, purer. Contact alone with those higher than ourselves will cause us to strive to get rather than to give, to be benefitted rather than to benefit. This will make us better, but will leave the world untouched. Virtue must flow out as well as in, lest it become a stagnant pool. Only we who are above can help those who are below. Amidst the rush and whirl of life's busy strife, I counsel that we reach down a helping hand, "let out a soothing, encouraging and life-giving word." Let us go into the home of our unchristian neighbor and, with sympathy and fellow interest, seek his eternal good. Be not content to invite, but by deeds win him to God. Christian hospitality acts personally from a feeling of fellow interest. I am my brother's keeper. My obligations to the lost do not cease when I give my means to sustain preaching service to which they can go, if they choose. I must minister unto them, in deeds of life, in acts of personal assistance.

It takes no sage to see that he untutored mosses are turning away from the church of God. Why if this? Is it because the gospel no longer saves? Nay, verily. The class distinctions of social life have invaded our churches. The pride of the two classes has clashed and both are to blame. In stronger terms than words the inhospitality of the one has said to the other, there is nothing in common between us. Pride is in our churches and the sooner we admit it and begin to stamp it out the better it will be both for the church and for the perishing world.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all dunnages will be paid before ordering paper stopped. Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

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No communication will be printed unless it is accompanied by the name of the author.

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"Be Reconciled to Thy Brother."

"Why do you run away from the Lord's Supper?" "Brother Blank and I are not in fellowship. He accuses me, I have been told of feelings and words and deeds which I have never cherished and spoken and done. He is angry with me, and I confess that I am not feeling altogether brotherly towards him. Did not our Lord teach that if we are in the sacred place, and even have begun the solemn worship, to leave on account of service or offering before the altar and go away, since no worship will be acceptable to him and profitable to the worshipper if he and his brother are estranged?" Yes, indeed; but he also enjoined a solemn duty upon him who was charged with wrong thoughts and acts. Not to quit all our Lord said is sometimes to pervert the meaning of what he did say. He did not teach that one should leave on account of worship and withdraw his gift if he should recall that a brother held something against him. Hear him in full: "If thou bring thy gift to the altar, and there rememberest that thy brother hath fought against thee: leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift"—(Mat. 5:23,24).

"But suppose he will not be reconciled." Jesus did not say reconcile him to thyself; but, be thou thyself reconciled to him. Set right in your own heart towards him; you cannot gain him to peace and good will towards thee. Let nothing remain in your heart which will hinder your acceptance with God in worship. Real worship is more and deeper than the utterance of one's lips and the performance of his hands. One cannot be acceptable with the great Father if he is wrong in his heart toward one of his children, however weak and imperfect. The beloved Son, who dwells in the bosom of his Father and knows his heart, said: "Forgive, if ye have fought against any; that your Father also which is in heaven may forgive your trespasses"—Mark 11:25.

A followed the instructions of our Lord in full. He went away, and he went unto his offended brother. He went in the spirit of his Divine Master. He talked it over with his offended brother. He was reconciled in his heart when he decided to do what Jesus said. He also secured

the reconciliation of his brother. He gained him—to right feelings in his own heart, and he was at peace and happy; to reverent and joyous worship in the Lord's house; and to himself, in respect and confidence and love. This is usually the outcome of obedience in spirit and deed to Jesus' instruction. Dear true but disquieted and unhappy soul, go thou and do likewise, and enter into the peace and joy and strength of restored fellowship.

B followed the teaching of Jesus too, but his success was only partial. His offended brother would not be reconciled. B was deeply and sorely grieved, but he put away all illfeeling, and was reconciled to his brother. He did not approve of his unbrotherly disposition, or walk in his ways, but he cherished no malice towards him. He himself was reconciled. He returned to, or rather continued, his worship and offerings in the house of the Lord. He said: "I am right in my heart towards my offended brother, and my effort for his reconciliation. I shall not remain away from the blessed memorial feast and withhold my gift because he refuses the restoration of fellowship sincerely and earnestly sought. In the Lord's supper, I shall endeavor to forget his alienation by re-collecting and meditating upon the passion and intercession of my loving Redeemer and interceding Lord. He appointed the Lord's supper as a memorial and prophetic feast, saying: 'This do in remembrance of me'; and, 'as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.' Did he not get the spirit of our Lord's instruction? He was reconciled to his brother. He was at peace with him in his own heart; and so far as it depended upon him, he lived peaceably with him. His worship in prayer and praise and in offerings was a spring of joy and strength. Dear disquieted and disobedient soul, go thou and do likewise, and thus enter into the peace of reconciliation in thine own heart. Earnestly pray for and wisely seek reconciliation in your relations and duties towards your offended brother, and you may also have this joy of peace. If he abides in the bitterness and gloom of irreconciliation, the kind Father will receive you as an acceptable worshipper, and bless you in your gifts.

In 1849 Pope Pius IX, in an Encyclical to bishops and other prelates, expressed himself as follows about the mother of Jesus: "Ye know full well, venerable brethren, that the whole ground of our confidence is placed in the most holy Virgin," since "God has vested in her the plenitude of all good, so that henceforth, if there be in us any hope, if there be any grace, if there be any salvation, we receive it solely from her, according to the will of him who would have us possess all things through Mary." To escape the charge of idolatry, the worship of a simple human being, Mary must be deified. In 1854 the Pope made this proclamation: "For the honor of the holy and indivisible Trinity, for the glory and adornment of the Virgin Mother of God, for the exaltation of the Catholic faith and the growth of the Christian religion, by the authority of the Lord Jesus Christ, of the blessed Apostles Peter and Paul, and our own, we declare, pronounce and define: That the doctrine which holds that the most blessed Virgin Mary in the first instant of her conception, by a singular grace and privilege of Almighty God, by the intuitive percep-

tion of the merits of Christ Jesus the Savior of the human race, was kept immune from any contamination of original sin, has been revealed by God and therefore must be firmly and constantly believed by all the faithful."

We should not think it strange that such a claim is made, or that her worship overshadows that of Christ, since the worship of sinful men who have been made saints while living on earth is authorized by the same power and performed by the faithful after the created saint has departed this life, and since the same authority makes a God at the Feast of Corpus Christi out of bread and enjoins the adoration of this created deity upon the faithful.

William H. Flemming, once Speaker of the Georgia State Legislature and for three terms a member of Congress, in an address at the University of Georgia on "Slavery and the Race Problem in the South," said:

"Let us solve the negro problem by giving the negro justice, and applying to him the recognized principles of the moral law. This does not require social equality. It does not require that we should surrender into his inexperienced and incompetent hands the reins of political government. But it does require that we recognize his fundamental rights as a man, and that we judge each individual according to his own qualifications, and not according to the lower average characteristic of his race. Political rights cannot justly be withheld from those American citizens of an inferior or backward race who raise themselves up to the standard of citizenship which the superior race applies to its own members."

Mr. Flemming was born and reared in the South. He had the experience of reconstruction days. But he is wise, as well as generous. He sees into our political conditions. What he advises must come sooner or later, and it ought to come, not only as a matter of simple justice to the negro, but also a duty and benefit of the white man. Mr. Flemming calls deportation assimilation and annihilation a "trinity of impossibilities" and says that we need not fear race domination in working out the race problem on the "simple plan of justice."

Form of Confession.

Christ never said "follow me" until he had been baptized. After that his constant appeal was, "follow me", "come after me", etc. He began his public ministry in his baptism. Obedience requires that we follow him in this first step. Whatever else his baptism meant it was an act of public confession of God and of steadfast loyalty to God. And God's declaration, "This is my beloved Son in whom I am well pleased", was concerning the obedient Christ who was determined upon the "fulfillment of all righteousness". By his act, and by his subsequent teaching, baptism becomes for us the divinely ordained method of publicly confessing Him as Savior and Lord, and of the profession of a steadfast purpose to be God's in loyal adherence. This is God's way, and he is not much of God's man who persistently refuses to do God's way.

Rev. S. J. Parrish, former pastor of Parker Memorial Methodist church, New

Sept. 13, 1906.

Sept. 13, 1906.

Orleans, was received into the Valence Street Baptist church of that city, Lord's day July 8, on his experience of forgiveness and acceptance by God, and was baptized by Pastor Mahoney on the evening of the same day in confession by baptism of Jesus Christ as his crucified, buried and risen Savior and Lord.

He remained in the Methodist church about four years after his dissatisfaction with that denomination begun because of "the grief he would cause his father" if he should leave the church of his parents, into which he was baptized in infancy. For this same reason, many will abide through life in relations which were chosen for them. The question often comes to "a good conscience", "wilt thou be buried with Christ in baptism?" and the response goes back: "Baptism is an unimportant water-ceremony, and it makes no difference what form you observe if you retain the spirit." With many this answer is sufficient. With others it will not hush the cries of a good conscience for obedience. Burial with Christ in baptism is the only sufficient answer of a good conscience.

Mr. Parrish rejects the sacramental theory of baptism, that it confers, conveys or even helps towards salvation, and holds that it is a beautiful and significant symbol of saving graces, and that to change the form of a symbol is to destroy the symbol itself. He could find no peace until he had followed him in baptism who said, "Thus it becometh us to fulfill all righteousness." Then he had the answer of a good conscience, and felt that he who said of the baptized Jesus, "This is my beloved Son in whom I am well pleased", was also pleased with what he had done.

These extracts from a sermon delivered on the day of his baptism may be interesting and instructive: "The Bible distinctly stated that Jesus went down into the water to be baptized." John and Jesus "were both immersed in water up to their waists", and then John baptized, immersed, Jesus wholly. Half immersion would have been unnecessary for sprinkling or pouring water upon him. Beyond all question, as the consensus of competent scholarship among all denominations testifies, "immersion was the primitive act of baptism, and he saw no reason in departing from it." But "Methodist pictures of this event showed John the Baptist scooping up water to pour on the head of the Savior." He said plainly that "baptism was not essential to salvation... but it was necessary to happiness and usefulness in the Christian life." The teaching and practice of infant baptism was hurtful and dangerous. If it should universally prevail there would be no such thing as believer's baptism which Christ confessedly enjoined, and this commandment of God would be made of no effect by a tradition of man. It was also dangerous for even those who reject the sacramental theory of the ordinance to teach that a baptized child is placed more nearly in the way of salvation, and his salvation is more probable than that of an unbaptized child. Thus a ceremony is placed between a human soul and the Savior. In the Bible Jesus stands before baptism and before the church. Men come to them through Christ, and not to Christ through them. He now would stand with Baptists on the Bible, and on that alone in matters of faith and practice.

There were other things that ministered towards his change. "He did not like the

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church government... There were grades in the Methodist ministry, when Jesus Christ recognized no such thing." When Bishop Morrison removed Rev. Richard Wilkinson from Rayne Memorial church, it "caused Jesus pain". He said "such powers were given the rulers of the church that they became egotistical". He was not going to cry, "persecution", but he meant to preach the gospel of Jesus Christ as he saw it, where there would be no bishops, no presiding elders, or investigating committees to tell him to preach as they said and not what he believed."

Mr. Parrish seems to have learned "the way of the Lord more perfectly", and desires to walk in it. As he comes not by compulsion, but by attraction to our New Testament policy and practice, we welcome him.

Ping-tu, Shan-tung, China, July 23, 1906.

We are thankful for a new home, which we got before the asking. The Mission met here a month ago, and we moved directly afterwards. This time the Baptist Union Conference, the first ever held in Shan-tung, met with us. This consisted of English, Swedish, and our S. B. C. Baptists. It was a good meeting, and we believe it will help our work.

Since the meeting we have been sick some, but the comforts of our new home makes sickness easy, makes diseases light, and the Spirit of God makes suffering happiness. But we are not going to be sick much, the Lord has too much for us to do. There has never been such a time in all our lives as lies out before us just now. In the very midst of what the world calls gloom, and what nature calls disappointment, lies the very pillow of success. We have no hospital yet, and our native helper has just died. Shall I call this success? The world does not, but real success lies in God alone. Shall I believe that God will allow His work to suffer and go wanting? No, but the lesson He is teaching us in this time of waiting, and this time of trials, is worth more to us than silver and gold.

The other day while my bones were aching from fever I had sweet communion with my dying helper and with God who was in our midst. I asked that he deliver a message to my sainted father and mother when he reached the Glory Land. He received this message with joy and gladness, and a ray of delight sprang from his very soul, and he said he would ask God to show them to him, saying—they neither speak English nor Chinese there, but in the language of God's own tongue.

He has been dying for weeks, has done no work in the dispensary this year. The only reason he wished to live, other than a Christian's reason, was for his almost penniless family. He expressed his regret to leave them (a Christian wife and two little ones) with no support. I continued his salary as helper, from the dispensary fund, up to the time of his death, and two days before he died gave him \$30.00 of my own money for his wife after he had gone to heaven. This filled his soul with joy, and he was very happy. I then asked that he let his soul feast on the promises of God and His great love, and gave him John xiv and xv for his last meditation. Today I believe he is with God in heaven thanking Him that you good people sent the Gospel Message to him ten years ago.

Yesterday I went into the country ten miles where there was held an all-day service. There the native Christians took a

collection for this young widow. They wished to get enough to make it \$100.00 Mex. and put it on interest for her support. This looks very small to us but it means a living for the average Chinese.

While I was out yesterday I called to see another Christian who is dying from organic heart disease. After spending a short time with him I bade him goodbye. He said, "I can't go with you to the gate this time, but I will meet you at the gate when you come to my Home in Heaven".

This is the kind of native Christians your Gospel makes. People—lover of God! Be not weary in sending the Gospel of Christ to the heathen, for thousands will meet you on the other side, and God will give them crowns of glory to place upon your heads.

J. M. OXNER.

Dedication at Prentiss.

It was the writer's privilege on Sunday, Sept. 9th, to assist Pastor Moore in the dedication of the new Baptist meeting house at Prentiss, the new capital of the new county of Jefferson Davis. Bro. Moore went to Prentiss about three and a half years ago, finding seventeen Baptists, of whom he agreed to be pastor. They worshipped for a while in a Methodist church about a mile away from the present town. Then as soon as the school house could be finished they worshipped in that, until a few months ago, when they entered their elegant new house of worship. The church now approximates 200 members and enjoys the distinction of being the only denomination that has a building in the town. Pastor Moore has wrought nobly and has gathered around him a noble band of men and women who respond to his leadership. There may be some better pastors in the State than T. J. Moore, but this scribe is not acquainted with them. He is an aggressive leader and brings things to pass in the development of his churches.

The new church building is a gem of architectural beauty and simplicity, with a seating capacity of 450 and is well adapted to the needs of the work in this new and growing county capital. It has been finished at a cost of \$3,300 and is practically all paid for, which makes a splendid showing for the small beginnings of four years ago.

Prof. Parkinson, a cousin of "ye editor," is at the head of the Prentiss High School, which fact of itself speaks volumes for the character of that institution. The Baptists have the situation well in hand in Prentiss, which means much for the future of our cause in that rapidly developing section.

W. F. YARBOROUGH.

We call the attention of our readers to the advertisement of Campbell's Shorthand and Typewriting School. You receive the very best instruction in these branches and pupils who are on the alert for the best training would be wise to consult them before entering some other school which is said to be "just as good."

Pastor H. F. Sproles, baptized eight converts last Lord's day at Flora, part of the fruit of the meeting in July.

There were 37 accessions in the meeting at Georgiana, Ala., church in which Rev. R. S. Gavin of Quitman assisted Pastor L. M. Stone.

Is This What You're Looking For?

Not long ago I met a gentleman whose son had been a short while in Mississippi College at Clinton. The young man was not a Christian, at least he was not a church member, but he had while at school received strong religious impressions, and his father gathered a number of young men and started to me he had gone home and gotten to a prayer meeting. He was only a short while at Clinton and expected to return, but assured his father that if he never got back he would not take anything for what he got while there. It had marked an epoch in his life.

Another young man of fine ability and character, though not a Christian, remarked to the lady with whom he boarded that if a boy got into any mischief while at school there we would have to hunt for it. Of course a few may hunt for it, but a large proportion are Christians, very many become Christians while there and there are very few who do not get higher and larger views of life. It is a fine place to make men.

There was one feature of the last commencement that has not received its just measure of notice. That was Alumni Day. It would be hard to find a more splendid body of men, mostly young men, and the addresses had the ring of genuineness that showed there was manhood of the finest quality behind them. They were not sky-scrapers but speeches of sterling worth and some of them of rare chasteness and elegance. The Whittingtons and Price and Barksdale and Godbolt and the rest were a sample of what any institution is honored. I just thought it makes men like that and some others who are just as well known—well if you have boys and are looking for that sort of place, that's the sort of place you are looking for.

P. I. LIPSEY.

Christ as Christianity and Christianity is Christ. It is He and not his teachings that is the primary object of devotion. The whole Christian claim is bound up with the moral character of Christ. A joyful, trustful, confident response goes out from our hearts to these words of Sidney Lanier:

"But thee, but thee, O sovereign seer of time,
But thee, O poet's Poet, wisdom's tongue,
But thee, O man's best Man, O love's best Love,
O perfect life or perfect labour writ,
O all men's Comrade, Servant, King, or Priest,
What if or yet what mote, what flaw, what lapse,
What least defect or shadow of defect,
What rumor tilled by an enemy,
Of inference loose, what lack of grace,
Even in torture's grasp, or sleep's, or death's,
O what amiss may I forgive in thee,
Jesus, good Paragon, thou Crystal Christ."

He Knoweth.

"For He knoweth the way that I take:
when He has tried me I shall come forth as gold."—1st Cor. 13:10, 11.

I cannot see why I must be.

With folded hands this Golden Day,
And watch the busy throng rush by,
And join again the bustling fray.

I do not know why I must pause

Just when the labor seemed most sweet;
Just when the triumph of the cause
That I had urged was near complete.

I cannot tell why having known
The friendly grip of the Savior's hand,
That mine so listless should have grown
And failed to do my heart's command.

I cannot see, nor know, nor tell,
But since He marks the way that I
Must take, I know that all is well,
Because He's guiding with His eye.

And when He tried me by this Way—
Be't valleys dark or open wood—
I trust that through His loving sway,
I shall come forth as tested gold.

MARGARET McRAE LACKEY.
Hattiesburg, Miss., Aug. 14, 1906.

Centennial Meeting.

The Mississippi Baptist Association will hold her centennial meeting this year with Ebenezer church, Amite county, 10 miles east of Centerville and 12 miles southwest from Liberty, beginning on Thursday before the 2nd Lord's day in October. Each association in the State, also the State Convention, is invited to send one messenger. The place of meeting is especially appropriate, since this church also has her centennial this year.

The order of centennial services, as arranged by the committee, is as follows:
To deliver address of welcome, W. B. Kinabrew, Mod. of the Asso.
Historical sketch of Mississippi Baptists, L. H. Anding.
On reminiscences, T. C. Schilling.
Enlargement and progress of Missions, A. V. Rowe.
Educational department, W. T. Lowrey.
To preach centennial sermon, B. D. Gray. Subject: "Baptist Principles and Practices."

J. J. WALKER,
Chairman Com.

T. C. SCHILLING, Secy.

Buying Up Opportunities.

Eph. 5:16.

The village of Satartia, Miss., has been a Methodist Jerusalem for about 75 years. There was built a union church house and some efforts on the part of other denominations had been made to organize a church, but all in vain—until Aug. 26, 1906. Satartia is a town of considerable wealth. With no railroad, but with good river boat facility they are second only to Yazoo City, in Yazoo county, in business, and until recently Satartia was first in the blind tiger business in Yazoo county! Methodism had gone to seed, and the devil was at large! "There was a cry went up about the going down of the sun," and there never was a time when God closed His ears to the cry of His child.

Six miles from Satartia is Liverpool Baptist church, of which Rev. B. A. McCullough, a Mississippi College student, is pastor.

Like a faithful pointer looking for game for his master; like a true shepherd looking after his Master's wayward sheep; like a true soldier looking after his king's business; like a herald of the king announcing "peace on earth and good will toward men"; like his blessed Lord buying up opportunities to show kindness to some

human being—Ben McCullough made an engagement to hold a meeting in Satartia, and appealed to the writer as a passer-by to come to his assistance.

God blessed our ministry. We organized a Baptist church of 27 members; distributed the waters of Yazoo river; observed the Lord's supper; preached to the largest congregation on Sunday night that ever assembled in the town for a religious service; asked for no assistance from any Mission Board; became self-supporting and stronger than the Methodist church; and we received \$70.25 for our services—all in eight days!

M. R. COOPER.

Pulaski, Va.

Rewards.

Every man shall be rewarded according to his own works. Yes, indeed; but that reward will not be the place of abode in the eternal world. Eternal life and the eternal home are both gifts of God, prepared and guarded by his eternal Son. The reward is the blessedness and joy given in addition for fidelity in devotion and service. Eternal death is not an award for the deeds of life. "He that believeth shall not be damned." But his punishment shall be according to his works. As there shall be more of heaven for some men than others, so shall there be more hell for some than others. He that knew his Lord's will and did it not, shall be beaten with many stripes; he that knew it not and did it not shall be beaten with few, because he did not learn that well, accessible, intelligible and practical. The Judge of all the earth will do right.

Going to the Seminary.

I have just closed eight months of very pleasant and prosperous service with the South McComb Baptist church, in order to attend the Southern Baptist Theological Seminary this session. The Lord has greatly blessed our labors here this year. There are some of the best people on earth here. Many have been added to the number during the year—some of the best young people I ever knew. I go to the Seminary to better fit myself for service. Then I shall go wherever the Lord directs. The church here has called Bro. Lane back again, at a salary of \$1,000. Bro. Lane was their former pastor.

God bless the Record, and all the Baptists in Mississippi.
Yours in His service,

D. W. McLEOD.

McComb, Miss., Sept. 3, 1906.

The Virginia Institute party from Mississippi will leave on the 16th and not on the 17th as announced in our advertisement heretofore. We leave Vicksburg 9:07 p. m., Jackson 10:25 p. m. and Meridian 1:07 a. m.

H. L. JONES.

Notice.

All delegates and visitors attending the Chester Association, which meets with the Ebenezer church on Saturday before the first Sunday in October, will be met at Stewart by notifying the undersigned at Huntsville, or J. A. Vaughn at Stewart, stating what train they will arrive on. We will expect our beloved editor.

F. R. BURNEY.

Sunday School Lesson.

Sept. 16.

Jesus Silences the Pharisees and Sadducees.

Mark 12:13-27.

Motto Text—"Render unto Caesar, the things that are Caesar's, and to God the things that are God's."—Mark 12:17.

When did the events of our lesson occur? On Tuesday of the last week of our Lord's personal ministry on earth. What was remarkable about this day? It was a day of conflict with religious leaders. On the day before Jesus had driven the traders out of the temple, charging them of making merchandise of their religion. What did this lead the officials to demand? (Mark 11:28). How did Jesus answer their question? (Mark 11:30-33). Their failure to answer Jesus' question proved that they were morally incompetent to challenge him. What three parables did Jesus then give against the rulers? The two sons (Matt. 21:28-32), the wicked husbandman (Mark 12:1-12), and the marriage of the king's son (Mat. 21:28-32).

The leaders had determined on the death of Jesus. Our lesson gives account of the effort of two parties towards that end.

1—That of the Pharisees and Herodians—vs. 13-17. Maclaren says that they set a semi-political trap.

How did these parties who united in common enmity of Jesus differ? The Pharisees, the strictest religious sect of the Jews, opposed Roman rule and the payment of tribute to that government, though they submitted to both. The Herodians, who accepted the rule of the members of the Herod family, were the Roman party, and held that it was lawful to pay tribute. Whom did they send to Jesus? (v. 13). Matthew says (22:16) they were "disciples" of the Pharisees who would feign to be honest inquirers. Luke (20:20) calls them "spies, which would feign themselves just men," that is men who pretended to have conscientious scruples about paying tribute to the Roman government. What was their purpose? (v. 13). Luke says that "they might deliver him unto the power and authority of the governor" (20:20). What did they say of Jesus in order to please him? (v. 14). What question did they ask him? (vs. 14, 15).

What did they mean by, "Is it lawful?" Is it in accordance with Mosaic law? If we pay tribute to Caesar shall we thereby disown God? Between what two difficulties did they expect to catch him? They thought that "either he must say that Jews ought to pay taxes to the Roman empire, and to acknowledge its right to their territory, or he must advise the Jews not to pay. If he should say 'Yes' to their question, he would arouse the hatred of all patriotic Jews. If he should say 'No,' they could charge him with treason against the government"—Dunning. Did Jesus know that they were not seeking instruction but only to ensnare him? (v. 15). What did he call their conduct? Hypocrisy (Mark 12:15), wickedness (Mat. 22:18), craftiness (Luke 20:23). What was his answer? (v. 17). Give the substance of Maclaren's comment on these words.

Jesus lays down a principle for all times. The Jew objected to paying tribute because he thought that submission to Rome involved rebellion against God, and, con-

versely, that submission to God should involve rebellion against Rome. But Jesus commands obedience to both, and therein implies that there is no such alternative. It is possible to serve God and Caesar, to give each his own. The relations between these two obligations are not laid down explicitly, but are implied in the juxtaposition of the two clauses. In the first place they are perfectly compatible, and Christian lives can be lived even under a foreign tyrant. In the second place, rendering to Caesar his due is part of our rendering to God what is due to him, for "the powers that be are ordained of God," even when that power is wielded by a Tiberius (Rom. 13:1-7). But, in the third place, the juxtaposition of the two suggests the limitation of the former. If at any time Caesar's commands oppose God's, rebellion against him is loyalty to God. If there are "things that be Caesar's," and there are "things that be God's," and if Caesar stretches his hand beyond his territory he is to be resisted in the name of God. The sanctity and the limitations of civic obedience are laid down for all Christian times and States in these calm words.

2—The Sadducees laid a religious snare—18-27.

Who were they? The liberal party among the Jews, worldly and wealthy, who believed in God, accepted only the Pentateuch as an authoritative, denied the resurrection, the existence of angel or spirit, and doubted the supernatural in general. (Acts 23:8). How did they seek to discredit Jesus? By asking him to pass judgment on a question of marriage in the future world. State the case which they submitted to Jesus (vs. 19-23). What was their purpose? To make the doctrine of the resurrection ludicrous and Jesus unpopular. What double ignorance did Jesus charge upon the scoffers? (v. 24). What did he tell them? (v. 25). That is, marriage laws were enacted for this world and not for the world to come. The physical aspects of marriage will cease at death, and men will be like angels. There will be no marriage, since there will be no death, and hence no need of birth. Did Jesus teach that the sacred ties which unite people here shall be parted "in the resurrection," and they shall meet as strangers? Nothing of the kind. He comforted Mary and Martha with the assurance that "their brother" would "rise again at the last day," surely as their brother, and renew in heavenly form the old happy intercourse. What did Jesus say that God had taught in Exodus 3:6 about the resurrection and immortality? (v. 26). He spoke of the patriarchs who had long since been dead as then alive with him; he was their God just as he was when they lived on earth. What did Jesus declare about immortality? (v. 27). What is the argument? Maclaren thus states it: "The relation between God and men which is established here is such that it cannot be conceived of as being broken by such an external act and, so to speak, incidental fact as death... It is impossible that God who has deigned to come so close to man as to call himself as his God, and to possess him and be possessed by him, should leave the man in the dust, a prey of corruption."

I began a meeting of days with Handsboro church on the night of July the 14th and continued until the 27th, Rev. H. C. Roberts of Biloxi doing the preaching. Results, seven professions, five baptized,

one restored. Bro. Roberts is a new man in this State. He gave us the truth.

On Sunday, the 29th, I began a meeting for Bro. L. E. Hall at Zion Hill, six miles east of Hattiesburg, and continued until the following Wednesday evening. Two for baptism. Bro. Hall has a good people, not many, but much.

Aug. the 5th I commenced a meeting with Center Chapel church, in Jefferson county. Rev. O. N. Harrington, pastor. Continued four days. Results, seven for baptism, four by letter. A good people, and are being developed under Bro. Harrington's leadership.

After a ride of thirty miles over the hilliest country and two days rest in the hospitable home of Bro. H. I began a series of services with his Hopewell church, in Franklin county. Here I found a noble people, and after two services a day for four days closed with two for baptism and three by letter.

On the 19th of August commenced a meeting with Bro. Harrington's Morgansford church, in Franklin county. Continued four days. Results, twelve for baptism and three by letter.

All of these churches were, much revived, and you may expect to hear from Harrington and his churches in the future.

He is doing and has done a good work in the difficult field in which he has located.

May the Beloved prosper His cause everywhere.

Fraternally,

J. L. FINLEY.

A Word to Associational Vice-Presidents.

The associational season is now on in full force. That these meetings afford a most excellent opportunity to get the attention of our leaders in church work, on matters of denominational interest cannot be denied. It is sowing time for our great mission interests, and the opportunity lost cannot be recovered.

Now remember, brethren, that Mississippi was one of two States last year to fall behind the previous year's record in foreign missions. Having made such a good record for several years past, we cannot afford to drop back. Let us get up such momentum in the associational season that we shall go into our foreign mission collections with a zeal and enthusiasm born of conviction that will lead us to certain victory. Let all associational vice-presidents see that the cause of worldwide evangelization is presented with vigor before every meeting. If no vice-president is known in your association, brother pastor, see that foreign missions has the attention it deserves. Anything less than this would be to dishonor Him who gave us our last communion.

W. F. YARBOROUGH,
Vice-President, Foreign Missions.

This is the special season for pastoral changes. It would be well for churches who invite preachers to visit them on trial to remember that they too are under investigation.

The Chinese ambassador to the United States, Chentung Liang, denies emphatically the charge that was largely responsible for the movement in China to boycott American goods, and says that he had nothing to do with it.

College Tidings.

Sept. 11, 1906.

Last Sunday was vacant. For several weeks now the brethren have all been saying "the time don't suit," and so I have lost three precious Sundays. Oh! that some of the churches, even the weak churches, had allowed me to spend the day with them; but alas I have become unpopular!

Yet we are moving. Last week I went to the Summer Association at Gunnison. Blalock, the pastor there, is a most loyal soul and he stood by me like a brother. The subscriptions from Gunnison have gone to \$536.25. Hurrah for the little church at Gunnison. It is big good works! The week before that I was at the Okfuskee Association in the Brunson neighborhood, Clarke county, where W. D. Holcomb is the energetic pastor. I received subscriptions there for over \$400.

Derrick has returned from the Zion and Copiah Associations and the church at Florence with combined subscriptions amounting to \$700. We are moving slowly, but we are moving. When the fall opens up we shall do much better, I feel sure. In the meantime let such pastors as are unwilling for their church to be left out of a great movement like this confer with me and let us arrange a date when or someone else that I may send may present the matter to their people.

Remember that the college session opens Sept. 26th and the prospect is that Clinton will be crowded.

Yours still hopeful,

W. T. LOWREY.

It seems that Hillman College is going to be full to overflowing. It is now wholly in the hands of Lowrey & Berry. Things always move when Lowrey & Berry get hold of them. Prof. L. T. Dickey is Superintendent, and those who know him know he is the right man in the right place. There are still a few vacant rooms and those who have daughters to send off to school would do well to confer with Mr. W. T. Lowrey or Prof. L. T. Dickey once. See their ad in another column.

It is said that the nominee for governor of Alabama is a Baptist. We wish that he may be as helpful to the Baptist cause in Montgomery as Governor Lindsay was to that cause in Jackson.

Dr. W. D. Ryals of Paris, Tenn., entered upon the pastorate at Corinth on the first Lord's day in September. Welcome, dear brother. You will not live among Tennessee Baptists and merely stay awhile in Mississippi.

Jamaica Baptists are represented in Panama by Rev. S. S. Loveridge, who has been in the isthmus six years, and is now chaplain of the hospital at Culebra, where he resides. Rev. J. L. Wise represents Southern Baptists and lives at Gorgona.

Mississippi Baptists will be glad if Rev. O. Davidson of Tuscaloosa, Ala., shall gather that it is God's will that he should accept the call of the Meridian First Baptist church to its pastorate. It will require this assurance to move him.

The Baptist and Reflector represents Dr.

G. M. Savage as saying that he preferred to be a country pastor because in the country he comes in contact with and has the opportunity of impressing those who are to be the ministers of the future, and so of influencing other generations.

On the fourth Lord's day in August, at the close of a two-weeks' meeting held in Satartia by Rev. B. A. McCullough, student of Mississippi College, and Rev. M. R. Cooper of Oklahoma, a Baptist church was organized in that town with 26 members. Up to this time there has never been a Baptist church in Satartia. The members are enthusiastic and hopeful, and are seeking a pastor.

The church at Duncan, I. T., disregarded the advice of the council which it had called that Dr. L. D. Lamkin "cease all ministerial functions and surrender his credentials, but be allowed to retain his church membership" and gave him a letter of dismission against the protest of Pastor Harrell and a large minority of the church. The Western Recorder, at whose suggestion the council was called, thinks the only use Dr. Lamkin will make of this letter will be as an endorsement.

We acknowledge receipt of the September number of The Peoples Magazine and Home University, published by The Home University Association of Chicago, Ill. It is a magazine of high order and is, without a doubt, one of the most instructive and best gotten up magazines it has been our pleasure to see. It is indeed a Home University.

The Secretary of a Foreign Mission Board is authority for this interesting incident. New Shanghai, China, with modern improvements and conveniences of life, in which foreigners live, is separated from old Shanghai, where Chinese abide, by an immense wall. The citizens of the new city, in order to protect themselves against diseases generated and nourished by impure water and foul premises, and also that they might confer a blessing upon them, offered water freely to the citizens of the old city for drinking and sanitary purposes upon the simple condition that they should put down and keep in order water mains and pipes. A committee from the old city visited the New Shanghai, and recommended that the tender of its citizens be not accepted solely because its water had neither taste nor smell. Precisely that is why men who love uncleanness reject the water of life, so abundantly provided and so freely offered through the holy Son of God. They reject him and his gospel, not so much because of the offense which the intellect takes at its mysteries, as because of the offense which the heart takes at His holy requirements.

"The consensus of Christian scholarship is that immersion is the New Testament act of baptism. But, as Dean Stanley held and taught, in the wise exercise of Christian liberty, we may change the form if we retain the spirit of baptism." But, the New Testament, which reveals the form of baptism, was written by holy men as they were moved by the Holy Spirit. How then can one retain the spirit, the essence, if he change the form, if he break the mold, given by the Spirit? Does the Holy Spirit of inspiration prescribe one thing in the Bible and encourage men by his presence, which gives spirit and essence

to everything, to do another thing in the church? If one can claim the warrant of the Holy Spirit in one change of the form in Apostolic polity and practice, why may he not claim the same authority for every change of form which he might wish to make? Would he then have any authoritative standard at all for such things? Is not New Testament teaching of permanent as well as of paramount authority? Is not this change of form an unwise exercise of Christian liberty?

The joint commission on federation between the two bodies which make the Methodist Episcopal church in this country—the church North and the church South—passed a resolution recommending that when two Methodist churches in the same community, one belonging to the denomination North and the other to the South, both desire to unite, they may do so, with the approval of their supervising bishops. This resolution was approved by the bishops of the Methodist church North. It is implied that unless the bishops agree to the union the two congregations must remain separate. Surely in free America, where men demand freedom in all other relations, hierarchy and oligarchy in religion cannot stand long.

Elder Mat. Lyon, the great preacher and humble disciple of Jesus, spent his last days on earth at Tusculum, Ala., with his daughter. One afternoon he walked (because he preferred to go in that way) out into the country to spend the night with an aged and beloved brother in Jesus. Shortly after the arrival of the preacher, the brother came in from the field in which he had been ploughing. Immediately he brought from the well a basin of cold water, and washed the dusty feet of the tired minister. The preacher refilled the basin, girded himself with a towel, bathed and wiped the feet of the farmer. Jesus was present, and these two disciples had sweet communion in him. A young preacher who was present recently told this incident. Every one who knew the real, strong and beloved Lyon knows that that was no empty performance—going through a form. Did not these disciples obey in letter and spirit Jesus words in John xiii?

Deacon Coody of Phoenix, Miss., made a suggestive criticism of ministers of the gospel who preach at summer resorts. As people gather at these places mainly for recreation and amusement and not for religious instruction and inspiration, it seemed to him that, as a general rule, preachers did not expect to accomplish anything in the way of building up Christian character and winning men to Christ, and were satisfied to deliver themselves of a set sermon and to please the people, or at least to escape adverse criticism. He said that underneath the cheerfulness and apparent levity there was a deep hungering for communion with God in public worship on the part of Christians, and a longing on the part of the unsaved which Christ alone could satisfy, and that if the messengers of God would resolutely set themselves to meet these yearnings they would bring blessings to many people from different sections of our country, who would themselves become larger streams of refreshing to others. One preacher at least took in the wise and helpful criticism and suggestion.

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Those who suffer with it know well the misery of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of a quick and safe cure will be sent to your home free in every way. The idea in giving it to you free is to prove to you that there is a home cure for catarrh, scratchy throat, asthma, stopped-up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, etc., and that the remedy that does it is the invention of Dr. J. W. Blosser, the eminent southern doctor and minister, who has for over 31 years been identified with the cure of catarrh in all its worst forms.

His discovery is unlike anything you ever had before as it is not a spray, douch, ointment, atomizer, salve, cream or any such thing, but a genuine tried-and-true cure that clears out the head, nose, throat and lungs so that you can again breathe the air and sleep without that choking, spitting feeling that all catarrh sufferers have. It will save the wear-and-tear of internal medicines that only ruin the stomach. It will prevent colds and heal up the mucous membranes so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery and know that you need such a cure, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 173 Walton Street, Atlanta, Ga. and a thorough free trial treatment and also an elaborately illustrated booklet "Plain Facts about Catarrh," will be sent you at once, free, so that you can begin to cure yours if privately at home.

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Yazoo Association.

Messengers and visitors to Yazoo Association, who come by rail, will be met at Winona Oct. 1st and the morning of 2nd, or later up to the morning of the 4th, if the party coming will notify B. G. Haman, Winona, Miss., the time they expect to arrive.
B. G. HAMAN,
Pastor of Entertaining Church.

Elam.

"Bless the Lord, O my soul; and all that is within me, bless his holy name." Why should any one have been surprised that we had such a great meeting at Elam? Had we not been praying for it a whole year? And the Lord was so good to us. He poured us out such a blessing that we were not able to contain it all, so some just ran over in praise to Him. Many people said it was the greatest meeting they had ever attended. There were fifty-four additions to the church, thirty-five of these following the Master in baptism. Of course the church was greatly revived; no need to say so, when souls were saved like that. W. E. Farr did the preaching, and preached the word of God forcefully. The faithful pastor, W. H. Carden, did his part as none but he could do it. He was recalled for next year with a raise in salary of \$100. We paid Bro. Farr \$73.67—more than has ever been paid a visiting pastor heretofore.
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Pleasant Hill.

Last Saturday and Sunday were pleasant days with the saints at Pleasant Hill church, Leake county. It reminded us of the pleasant days spent there in our great meeting that was held one month ago. Beginning at 3 o'clock on Saturday evening the pastor preached to an attentive congregation from the subject, The Divine Guarantee, Rom. 8:1. Then at 8 o'clock the subject was Journeying Without Christ, Luke 2:44, at which service we received three bright young men into the church. In our conference after the Saturday evening service the church licensed Bro. B. H. Weems for the term of twelve months to preach. Bro. Weems was a sanctified preacher up until several years ago, when he became dissatisfied and severed his connection. He became a Baptist one month ago. We have every reason to believe that Bro. Weems is all right, and we hereby recommend him to the brotherhood.

On Sunday at 11 the pastor preached on the subject The Lord's Supper, after which the church observed the supper. At 3 o'clock the congregation assembled on the bank of Pearl river where after appropriate remarks the pastor buried four happy converts with Christ in baptism. This makes 28 received into our fellowship in the last 30 days. To God be all the glory.

J. G. GILMORE, Pastor.
Lena, Miss.

Deaths.

Mrs. Ella Pigford

Mrs. Ella Pigford wife of Mr. Lon Pigford died Sept. 3rd, 1906, from a tumor from which she had been suffering for some time.

Miss Ella as we knew her was a woman possessed of those attributes which made her home a joy to her husband and children; she reigned supreme in their hearts, her place can never be filled no more in this life.

May they realize the uncertainty of the things of this life and look to Him for comfort in the hour of deep grief, and so live to God that when this transient life is over they will meet that mother and wife in the golden shores to part no more.

A friend.

MARRIED.

Anderson-Murphy.

On Sept. 5th, 1906, in the parsonage, in Roxie, Miss. Francis Anderson and Mr. W. A. Murphy were quietly married in the presence of a large number of friends all of whom join in best wishes for them a long, happy, prosperous and useful life.

J. B. POLK.

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Is it Practicable to Maintain Family Worship?

Is it possible to maintain family worship in the year of our Lord 1906? Perhaps we thought we could not do it last year, but if we know what others find possible we may "find" or "make" a way this year ourselves.

On a bright May morning I stepped inside the open door of a loved home. I was to leave the suburb early that morning, and had come before breakfast to say good-by to the house-mother, who was confined to her bed. It was not yet 7 o'clock, but my first glance discovered the father, the two grandparents, the two boys and the maid on their knees, and I knelt, within hearing, but unheard and unobserved. The father prayed most earnestly for the mother, and for me and my fatherless children, about to start out for a new home. He was much surprised, on rising, to find me there, but not at all abashed. Often absent from home on business, when at home he led the family devotions at that hour in the dining room, and breakfast was served immediately afterward. The prayers were short, but his boys will not outlive their influence.

A year later it was my privilege to be a guest with my three children in the summer home of the same family. The grandparents remained at home by preference and the father of necessity spent most of the week in Chicago, but every morning, following breakfast on the piazza, the two mothers and the five children gathered in the living room. The hostess read the reference for the day on the Sabbath-school lesson, for the following Sunday, then the eldest boy read from the home and foreign missionary calendars the missionaries named for especial prayer, and then one mother or the other would offer a short prayer, closing with the Lord's Prayer in unison.

In another summer home, where the father never participated in the expression of the devotional life, the mother, who entertained for her two boys many boys and girls, had the general order for the day posted in each bedroom. After 1. Breakfast, came 2. Prayers, where all read in concert a psalm, and then united in the Lord's Prayer.

A little daughter, now aged 11, has been carrying out the plan of her father, who was called to the heavenly home two years ago. She had read, morning by morning, from the "Bible for Children," as selected and arranged by Dr. Francis Brown, of Union Seminary. Now her brother of eight years is able to alternate with her, each reading for a week, a paragraph or two at a time. After the scripture all join in a hymn, chosen by each member of the family in turn, and then the grandfather

or the mother leads in a short prayer, to which the little daughter of four can say "Amen." These three children say they "could not get along without prayers," and do not see how other parents expect their children to be good without this help. They especially enjoy the hymn.

These instances prove that if this element of family life is rightly appreciated, it will be made a constituent part of the daily routine. The mother can do much by seeing that meals are prompt, children dressed in season, hymn books and Bibles at hand, and the atmosphere such as to make spiritual aspiration and inspiration possible. The helper in the home should be invited to come. This may be the best missionary work some of us will ever do. Is it possible in your home this year? Not without trying; but try it and see!—The Interior.

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I will give you a brief report of my meetings. I commenced at Cross Roads on Saturday before fourth Sunday in July, run six days without any visible results except the church strengthened in the faith and brought closer together in Christian love and fellowship.

Then to Arbor Grove, where I found brother L. M. Pearsall and others praying for a revival. And they were not disappointed, for we had a gracious time on account of the presence of the spirit—25 additions to the church, 20 by baptism. Brother P. asked for 25 and the Lord heard and answered his prayer. I have been with this flock about 12 years, and a noble flock it is. From thence to Wakeforest, where we received 13, of which number 9 were by baptism.

From thence to Sparta, where W. T. Stygal did the preaching to the delight of the church—1 by baptism.

From there to Hohenlinden, where Brother J. T. Phelps preached the word in power and great force. As a result, 14 additions, 9 by baptism. From there I went and assisted



ed A. B. Hicks at Spring Hill, Calhoun county—13 additions, 8 by baptism.

To God we give the glory and all the praise, for we cannot do without His help.

Fraternally,

J. F. MITCHELL.

The Trinity Association meets at Hohenlinden, 8 miles north-west of Dancy, M. J. & K. C. railroad. Any one wanting conveyance from railroad to H. please let me know week before hand.

J. F. M.

Reganton.

Our meeting began on fifth Sunday in July, with Rev. J. W. Mayfield to do the preaching. He is indeed a splendid preacher, loving, kind, sympathetic and true. The church was greatly benefited by his coming. Results of the meeting were two for baptism and one restored.

W. E. FARR.

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A Mother's Magic Touch.

The story is told of a young soldier in the late war with Spain. Immediately after his enlistment he was ordered to the front. He was among the first to board the transport and to disembark in Cuba. Aflame with the fires of patriotism he served enthusiastically and with great courage. Finally the great strain of intense service in the poisonous marshes under the hot, tropical sun, broke him down and he was stricken with fever. In the hospital all the dreams and delusions of his disordered brain were of childhood's days in the far off homeland with its cooling streams and shaded groves. Everything that watchful care and skillful nursing could do to make a patient comfortable was done for him. Time wore on—the fever burned more fiercely—the delirium increased. One night there entered the ward a quiet sweet-faced woman, with slightly silvered hair. Silently she hurried to the bedside and laid her hand upon the fevered brow. Immediately the restless head lay still. A smile began to play about the emaciated features of the unconscious man. The dry and parched lips parted and murmured almost audibly the word "mother." The eyes opened wide—the delirium vanished—the fever left—and happiness and peace came to the worn and wasted body.

Ah, my friends, the magic touch of a mother's hand upon a fevered brow. No one who has not felt it has been denied one of the sweetest experiences in life. For in that quiet touch are concentrated a sympathy, a tenderness, a confidence, a love, found nowhere else in this wide world. Other hands may soothe, but none can be the same. Jesus Christ exalted womanhood by exalting motherhood. Christian womanhood is the strongest womanhood. Christian womanhood is the salt which preserves all womanhood and the human race at large. Christian womanhood is the womanhood which will remain when all the modern cults and movements which would estrange woman from Christ and his religion have long since died away. Sorry is the lot of any woman who lets go of the hand of Him who is her truest friend.

However strong and self-reliant she may seem in her boasted independence, without Christ she will gradually sink to the lower levels of a weakened and inferior womanhood which obtain in all countries and in all ages which know not Christ.

This is the epiphany of Christ. The season when we dwell upon the manifestation of Christ to the world. Nowhere has this manifestation been more gloriously shown forth than in exalted womanhood. May the star which guided the eastern sages to the manger of the King

of Kings continue to be the guiding star of woman.

Arise, shine, for thy light is come and the glory of the Lord is risen upon thee.

"Giving In."

"But don't you think," Dr. Meredith said, gently, "that we sometimes win our greatest victories just by—giving in?"

"It's the principle of the thing," Miss Mary insisted. "That woman means to be disagreeable. If I let her ride over me in little things—"

"Maybe she's only tired—too tired to take the longer way round the grass to the well. And as for having picked that daffodil—did you never feel hungry for a flower, or the sight and touch of some beautiful thing?"

"But I wouldn't steal it!" "Steal it?" repeated the old man, his eyes on the wind-tossed blossoms beyond the gravel walk. "Steal it from whom? It was God's earth and air. God's rain and sunshine that brought it into being. That daffodil may have meant much to your neighbor—"

"But it's the principle of the thing. Surely you don't advocate—"

"Miss Mary," the doctor interposed, gently, "I've lived almost twice as long as you have, and I've come to believe that there is only one indispensable principle—and that is love. We can never really know the pain and weariness of another's life. Only love can understand—a little."

It was the next afternoon, when Miss Mary was weeding near the whitewashed fence, that voices sounded on the other side. Was it Doctor Meredith's? Yes, and "that woman's."

"It has done her a world of good—just that one blossom. They used to grow in our old home, and it's been years since she's even smelled one. I meant to ask the lady for it, but she seemed so kind of—hard—"

"But she isn't, when you really know her," the doctor said, and tears of gratitude sprang to Miss Mary's eyes.

"Well," the other returned, "we'd had some words about the path, and I'd made up my mind not to speak to her again, and—"

"And you wouldn't give in?" The doctor shook his head with a wistful smile in his kind eyes.

"My sister said I was wrong," the other returned. "She says as we near the border-land, things like that don't seem worth noticing. Oh, if you knew how that flower has helped the time to pass with my sister! It has almost made me want to go to the lady and thank her, but of course she wouldn't understand; she'd only think I was giving in to get more, and so—"

On the other side of the fence Miss Mary was gathering a great

cluster of golden bloom. There the blossoms before her or the was a new light in her eyes, radiance of the joy of "giving in." Was it from the brightness of in?"

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My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. DR. O. A. JOHNSON, 313 E. 12th St., Kansas City, Mo.

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For Washing Hair and Face, For Skin Diseases, Eczema and Piles, it has no equal.

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Can Cancer Be Cured? It Can.

We want every man and woman in the United States to know what we are doing. We are curing Cancers. Tumors and Chronic Sores without the use of the knife or X-Ray, and are endorsed by the Senate and Legislature of Virginia.

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Distressing Kidney and Bladder Disease relieved in six hours by "NEW GREAT SOUTH AMERICAN KIDNEY CURE." It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy sold by Jones Drug Co. Jackson Miss.

Time and Place of Associational Meetings.

August

West Judson, New Prospect; 5 miles north Blue Springs, Frisco Railroad, 28th.

Tippah, Canaan church, 10 miles north Ashland, Wednesday, 29th.

September.

Chickasaw, Union church, Saturday, 1st.

Sunflower, Gunnison, Y. & M. V. Railroad, Tuesday, 4th.

Zion, Bethany church, Calhoun county, Wednesday, 5th.

Oxford, Yocoma church, near Taylor, I. C. Railroad, Wednesday, 5th.

Columbus, Maben, Southern Railroad, Thursday, 6th.

Copiah, Wesson, I. C. Railroad, Friday, 7th.

Judson, Oak Hill, Itawamba county, Tuesday, 11th.

Chickasaw, Eern, M. J. & K. C. Railroad, Tuesday, 11th.

Tishomingo, Kossuth, Wednesday, 12th.

Magee's Creek, Mt. Pisgah church, 7 miles north Franklin-ton, La., Thursday, 13th.

Tallahala, Bethlehem, 6 miles east Laurel, Saturday, 15th.

Strong River, Magee, G. & S. I. Railroad, Tuesday, 18th.

Calhoun, Antioch, 4 miles southeast Banner, 19th.

Union, Unity, Jefferson county, Thursday, 20th.

October.

Rankin county, County Line church, Tuesday, 2nd.

Yazoo, Mt. Nebo church, 6 miles west Winona, I. C., Tuesday, 2nd.

Chester, Ebenezer, 3 miles south Stewart, Southern Railroad, Friday, 5th.

Pearl Leaf, Collins, G. & S. I. Ry., Oct. 5.

Liberty, Mt. Zion, Saturday, 6th.

Yalobusha, Coffeeville, I. C. Railroad, Wednesday, 10th.

Central, Salem, 2 miles south Learned, Y. & M. V. Railroad, Thursday, 11th.

Lauderdale County, Hickory Grove, Thursday, 11th.

Mississippi, Ebenezer, 12 miles southwest Liberty, Thursday, 11th.

Choctaw, Salem, Kemper coun-

ty, Friday, 12th.

Pearl Valley, 9 miles northwest Philadelphia, Saturday, 13th.

Aberdeen, Tocksish, 5 miles southeast Algoma, M. J. K. C. Railroad, Tuesday, 16th.

Deer Creek Indianola, Southern Railroad, Tuesday, 16th.

Coldwater, Arkabutla, Wednesday, 17th.

Lawrence County, Shiloh, Mississippi Central Railroad, Wednesday, 17th.

New Liberty, Sardis, Wednesday, 17th.

Kosciusko, Spring Dale, 10 miles north Kosciusko, Friday, 19th.

Hopewell, Harpersville, 10 miles north Forest, Saturday, 20th.

Lincoln County, Mt. Zion, 7 miles west of Wesson, I. C. Railroad, Friday, 20th.

South Mississippi, Mt. Vernon, 17 miles west Osyka, I. C. Railroad, Saturday, 20th.

Bogue Chitto, Tylertown, Friday, 26th.

Harmony, Center Hill, 14 miles south Kosciusko, Friday, 26th.

Lebanon, Wiggins, G. & S. I. Railroad, Wednesday, 31st.

Bethel, Ebenezer, Hobolochitto, Leaf River, Louisville, Oktibbeha, Pearl Leaf, Pearl River, Red Creek, Sipsey, Tombigbee and Trinity Associations failed to report place and time of their meeting.

We will thank any one who knows, to furnish us with time and place of meetings of associations not given above, and to correct any errors that may be discovered in time and place given.

Illinois Central Railroad.

Annual Stockholders' Meeting at Chicago, October 17. Personal Attendance of Individual Holders Des'ed.

FREE TICKET TO THE MEETING.

Public notice is hereby given that the regular annual meeting of the stockholders of the Illinois Central Railroad Company will be held at the company's office in Chicago, Illinois, on Wednesday, October 17, 1906, at 12 o'clock noon. To permit personal attendance at said meeting there will be issued

To Each Holder of One or More Shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the company at the close of business on Monday, September 24, 1906, who is of full age,

A Ticket Enabling Him or Her to Travel Free

over the company's lines from the station on the Illinois Central Railroad nearest to his or her registered address to

CHICAGO AND RETURN,

such ticket to be good for the journey to Chicago only during the

Four Days Immediately Preceding

and the day of the meeting, and for the return journey from Chicago only on the day of the meeting and the

Four Days Immediately Following,

when properly countersigned and stamped during business hours on or before Saturday, October 20, 1906—that is to say, between 9:00 a. m. and 5:00 p. m.—in the office of the Assistant Secretary, Mr. W. G. Bruen, in Chicago. Such ticket may be obtained by any holder of stock registered as above, on application, in writing, to the President of the company in Chicago, but each stockholder must individually apply for his or her ticket. Each application must state the full name and address of the stockholder exactly as given in his or her certificate of stock, together with the number and date of such certificate. No more than one person will be carried free in respect to any one holding of stock as registered on the books of the company.

A. G. HACKSTAFF, Secretary.